

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY THE REV. DR. W. C. STILES.

Theme: The Divine Mobility.

Greenwich, Conn.—The Rev. Dr. W. C. Stiles, of Brooklyn, editor of the Homiletic Review, preached in the Second Congregational Church here Sunday. Dr. Stiles had as his subject, "The Divine Mobility." In the course of his sermon he said: "Our attention has often been called to the abiding quality of divine life and of the inner powers of the spirit, and we are accustomed to set these realities over against the things that change and pass away. The Psalmist is rebuked by the Apostle Peter in the epistle to the Hebrews for the frailty of the outward things—'The grass withereth, the flower thereof falleth away,' and Jesus, referring to the enduring quality of His word, said: 'Heaven and earth shall pass away.' In all these apprehensions of the contrast involved, we have dwelt chiefly upon the passing away of things and have usually fixed our thought upon that element of eternity that lies within them. But has it never occurred to us that there must be profound significance also in the other side of the truth, that when the things that pass away are the things that are behind and constant reaching forth into things that are before. It is as though he thought the soul could never stand still; and it is certain that there is nothing more inclusive, nothing more completely filling all the consciousness of the life of the man than the mobility of the world we live in and of the lives we live.

It is of this I am reminding you: first, as a fact of universal experience. The heavens and earth do pass away; the flowers do fade; human life does not last; the old order of things is every day a new day; old things have passed away. 'Behold, all things have become new,' might be written at any moment of our career. A fact of such wide significance is worth while to inquire about. Doubtless we may complain with Augustine that our hearts are restless until they rest in God, but is there no significance in a restless heart, and do we, after all, really wish our hearts to be at rest, in the last and best thought with which we contemplate the highest possibilities of the soul? Is there meaning in the passing away of the things that are around us? That is a great fact, and one that must have some meaning or other for us. We do not look on the same stars—not precisely the same—as those that shone upon the Egyptians who built the pyramids, and who built the lines of their earth and west faces by the pole star, from which these lines have been derived enough to prove that the heavens have been changing; and the time will come when future inhabitants of this earth will no longer look upon the same constellations in the same places where now we see them.

How much truer might such affirmation be of this far more changeable earth. We speak lightly of the everlasting hills. When they built the great Eads Bridge at St. Louis, on the east side of that river they took the bore down something like 130 feet through the fine silt of the river bed before they struck the solid limestone below. That 130 feet of sand, spread with various thickness over wide areas of the valleys of the Mississippi and the Missouri, is nothing more than the remains of what men call the everlasting hills, washed down through millions of years of time by the great fertile areas of the valleys. You who have lived by the sea know what constant changes are going on with the coast—unbuilding here and washing away yonder; on our Pacific coast great mountains lifted up, sometimes with great earthquake shocks that destroy cities; other coasts sinking down to give way to the dominance of the sea. Yes, the heavens and earth are passing away.

A fact, I have said, of such wide reach in human experience must have some significance and must need some interpretation. I think, therefore, we may inquire, in the next place, whether the change and flux of outward movement may not constitute a universal law of the world and of all life? Is not this as it should be? Do not things move on and disappear? Do not the old facts decay and the new facts appear? Because this is, in a way, the divine method for all of us, and for the universe in which we live, the providence of God accompanying us in our journey and educating us on the way? Surely, if we should come to such conclusion as this, it would dissolve some of the perplexing difficulties that beset our minds and embarrass our lives. For one thing, it would teach us that one of the great dominant arts of a human soul must be the art of letting go of things with which God is through. It is a desire to be beginning to hold on to the things that no longer have life in them. The flower will fade, and the grass will wither, but we may not make very much of storing the withered stalks and the faded petals in the old scrapbooks of our lives. For a man has become old and sour and useless holding on to the things which he should let go! The only salvation in a moving world is to keep moving with the world, and to keep pace with the divine spirit that every morning makes all things new. Let the children, eager with curiosity for every new scene, teach us, for they shall have finer lessons for us than we can ever have for them. We speak of the "good old days," "the old Gospel," "the faith once delivered to the saints," but there are no good old days, and for us there is no old Gospel, and we do not want the faith that was delivered to the saints. Anything that was delivered yesterday was for yesterday. We are to go into the larger place; we are to breathe the new air of the new morning. There shall be perfume of sweeter flowers for us above the graves of those that faded for the man of yesterday.

It often happens that daughters marry from the old home, and go out into new life in some larger and more active community. As the years go by and the children gather in the home, the old folks from the farm come up to visit the children and the grandchildren. Have you not known how often the grandmother is shocked at the forwardness of the children in these days, and she holds

up her hands in horror, and she solemnly assures the daughter that such liberality of conduct would never be seen in her time, and the children must be going to ruin under such an education. There are new things in the house, and new ways of doing, and a new world around her. What is the secret of it all? She has been holding on to an ability in the things that remained. They have been moving on in the larger life. We think we would like to go back to the old village, to the old times, and the old ways, but in our reason we know how absolutely unsatisfying such an experience would be. We sing: "Backward, roll backward, oh time in thy flight, Make me a child again just for to-night."

But if we went back and if we met those whom we knew in the years gone by, how quickly conversation and communion would be exhausted, and especially if we have been moving on and they have been standing still. It would not be good to be a child again. Our march is onward, and "the grave is not its goal." With all this wide universe of things we are sweeping away from the past every hour, every moment, and Paul expressed the right philosophy of human life and recognized the wide reach of this law of the universe when he resolved to "run halts on a journey, refuses to hear the call of God, ceases to feel the tremendous mobility of the universe moving around him, and thinks he will sit down content in his place and be quiet. God will not have it so; God will not let you keep still. You must move or die. With all of this wide sweep of this moving universe around you, the only safety for man from absolute destruction of soul and life is to cast himself into the moving currents of God and trust himself to them to bear him on.

If now we have found this mobility of the world to be a great fact of experience, and if it has seemed to us to indicate that this is really a universal law of life and of the world, ought we not to think again? Surely these meanings of things reach higher than our little lives and deeper than the mere flood and flux of phenomena before our eyes. Does not this great spectacle of a moving cosmos, this great consciousness of on-moving life tell us something as to what is the nature of God Himself? Have we fixed Him sometimes in our theologues upon a static throne in the midst of angels and seraphim, and do we picture of Him that Jesus drew. So solicitous was He—our Father in Heaven—that the hairs of our heads were numbered, that not one sparrow could fall without His notice; and we may not find God at all unless somehow we find Him in the moving universe. Why not, in the superb colors of the sunrise in the morning cast, different each passing morning and beyond the painter's skill to imitate? Who is the vast weaver that threads the fabric of the petals of the flowers and weaves green carpets over the fields? Who not the God that lifts itself from the meadow-way under the touch of the morning sun? We should be tired by this time of that wooden fetish of law under which men have bound this frail and mobile universe, and which men have worshipped in the place of God, the God of the Bible, the God of life, and life is motion, and God Himself is forever moving on. The final explanation of this mobile universe must be sought in the infinite mobility of God. God is not a static sovereign seated on His throne; He is the life of all life, the light behind the light, the power behind the power, the God who is passing away, it is because nothing has God's life in it can remain stationary.

If, then, we would harmonize ourselves and quiet our restless hearts, in a sense that Augustine perhaps never intended, it shall not be by resting in some snug haven of God's preparation. It shall be by coming to that triumphant faith of the soul that is willing to cast itself into the moving providence of God, and go on where God is going. And shall that be forever? Certainly I hope so. This shall be the transcendent joy of the life that is to come, that we are forever to pass on into the new and the wonderful and the unexpected regions and the unexplored glories of an infinite universe. Fear not, oh, soul, to launch thy bark and cast away, cut thy moorings behind thee; let the old dead past go, and in the vast to-morrow look upward through the vistas of that path of the just, shining more and more unto the perfect day, on which no darkness ever shuts down, where no night ever falls, which no barriers ever cut off, and whose goal has not been fixed for us, because it is the endless path of the onward moving God.

Several causes combine to give Antarctic exploration an interest to Americans; that it has not received formerly. The plan of the National Geographic Society and the Peary Arctic Club to fit out an expedition to race against Capt. Scott's of England, for the discovery of the South Pole has been met with a display of good feeling from the other side of the Atlantic. There is apparently no disposition to regard the proposed American expedition as an intrusion upon a field of exploration that rightfully belongs to the English, as some have maintained. It is recognized that the Americans, in approaching the Pole from the opposite direction going from Cape Horn over a route that is to a large extent untried, would be at a disadvantage. If it could gain the coveted point in advance of the English expedition it would deserve the triumph that would mark such an achievement.—Springfield Union.

How a Town is Judged. The time has gone by when the publishers of any newspaper, even of the humblest country weekly, goes around asking support out of personal friendship. But the public ought to realize, just the same, that the prosperity and progress of its town is judged by outsiders by the kind of newspaper product that is sent out to represent it.—Watertown Standard.

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR APRIL 3.

Subject: The Power of Faith, Matt. 9:18-34—Commit to Memory Verses 28, 29.

GOLDEN TEXT.—"All things are possible to him that believeth." Mark 9:23.

TIME.—Autumn A. D. 28. PLACE.—Capernaum.

EXPOSITION.—I. Jesus Raising the Daughter of Jairus, 18-26. Sorrows brought the ruler to Jesus. It brings more to Him to-day than almost anything else. He belonged to a class that was highly hostile to Jesus. He was thoroughly in earnest and his pride was in the dust (cf. Mk. 5:22; Lu. 8:41). He worshipped Jesus. The fact that Jesus allowed him to do so is one of the many proofs of Jesus' deity (cf. Acts 10:25, 26; Rev. 22:9, 10; 1 Pt. 5:8). The ruler's prayer was short, to the point, intense (cf. Mk. 5:23). Jesus arose and followed him. He is always ready to enter the house of sickness or sorrow where He is invited (Rev. 3:20). Jesus went at once. He is just the same to-day (Heb. 13:5). The Jewish ruler's faith was not as perfect as that of the Roman centurion (cf. ch. 8:38 with Luke 8:41, and note Mk. 5:26), but the faith was genuine and Jesus responded to it (cf. vs. 21, 22). The sick child was the only daughter (Lk. 8:43). There are, but a few recorded instances where Jesus raised the dead, an only daughter, an only son (Lu. 7:12) and an only brother (Jno. 11:1). There was work, too, for Jesus to do by the way (v. 26). The woman's case was desperate (v. 26; cf. Lu. 13:19, 20). The long continuance of her illness made her case apparently hopeless, but it was not hopeless when we take Jesus into the account (cf. Lu. 13:16; Jno. 5:5, 8, 9; Acts 4:22, 26). She had sought relief in many directions (Mk. 5:26; Lu. 8:43), but had received none. Our Lord feels that those whom no human skill can help, are those to whom He would come. She had heard the things concerning Jesus (Mk. 5:27), and this gave her faith that He could heal her. The woman's plan for getting the desired healing had much to do with her case. She went to Jesus, but she hid herself, and there was sincere faith, and that is all that is necessary. Heart faith, though mixed with error, that nevertheless brings one to Jesus, brings greater blessing than views that are correct but entirely a matter of the head. She had faith, and she came and she was healed. The complete healing that she sought, Jesus had been delayed on the way in ministering to the woman who had touched the hem of His garment and was made whole, and meantime the little girl had died (cf. Mk. 5:25; Lu. 8:43). It seems as if Jesus was now to raise the girl who had been dead for three days (cf. Jno. 11:17). Jesus found the ruler's house filled with uproarious, ostentatious parade of sorrow. In hearty disgust at it all, He drives the noisy mourners forth (cf. Mk. 5:29). Jesus is always displeased with undue lamentations over departed friends (1 Thes. 4:13). He gives a good reason why the lamentation should cease at once. "The damsel is not dead but asleep." The reason holds for all our friends who have fallen asleep in Jesus; they are not dead, but simply sleep (1 Thes. 4:13; Acts 7:60). They may not awake quite as soon as did Jairus' daughter, but wake they surely will, and it will not be long (1 Thes. 4:16, 17). Jesus' statement was received with derisive laughter. There seemed good ground for the derision. The scorers had reason and common sense on their side, but they were wrong. On the other hand, nothing but the word of the Son of God. The scorers and the formal mourners all gone, Jesus works. Note the taking by the hand; it was the frequent practice of our Lord (cf. Mk. 1:31; 8:23; 9:27; Matt. 14:31). And there was always power in that hand grasp. To the Jewish mind there was contamination in the touch of the dead hand (Num. 19:11), but the Prince of Life will not be contaminated, but communicate life. Death gave way to the Prince of Life and the damsel arose.

II. Jesus Restoring the Eyes of Two Blind Men, 27-31. Further work awaits our mighty Lord. Two blind men require His help. They were very earnest, following and crying out. They had faith in Him as the Messiah, the Son of David, and in His ability and readiness to help. The Old Testament promises that the Messiah would open the eyes of the blind (Isa. 29:18; 35:5, 42:6, 7). Jesus did not seem to pay any attention to them at first, but with persistent faith they followed Him right into the house. Jesus put one question to them that went right to the root of the matter (Ex. 4:11). Faith is the one condition that Jesus demands if we would realize experimentally the fulfillment of His promise and the enjoyment of His power (Lu. 1:45; Jno. 1:5-7). If more of us could say "I am able," we should know more of His power to help. Our faith is the measure of the blessing we enjoy (v. 29). One touch of Jesus' hand and the blind eyes were opened.

III. Jesus Casting Out a Demon, 32-34. Still another needs our Lord's help, a man possessed with a demon. Recent investigation proves that demonical possession is a reality to-day. The demon in this case had rendered the man dumb. The best thing to do with any man possessed of a demon is to bring him to Jesus. Our Lord can make those who are dumb from any cause speak (Ex. 4:11, 12). In giving this man the name of speech an Old Testament prophecy concerning the Messiah was fulfilled (Isa. 35:6). The multitudes marvelled and said it was never so seen in Israel, but the Pharisees were ready with a sinister explanation (cf. ch. 12:22-24; Mk. 3:22; Lu. 11:14, 15). Their explanation did not reveal their superior reasoning powers, but the badness of their own hearts (cf. Jno. 3:20).

Thirty feet beneath the surface of a newly built railroad in Spokane, Wash., a ginlock was found last spring. Its age being estimated at 1,000 years. "It bears a message of more certainty than those carved in tablets of stone," writes Fred Niederauer, in Harper's Weekly. "This discoverer tends to substitute the theory that if a coast section has been formed by successive upheavals of the earth's crust, occurring since the appearance of the great sea dyke which has now developed into the system of the Rocky Mountains."

BITTER WAR ON INTEMPERANCE

SOLDIERS FIGHTING THIS CURSE GREATLY CHEERED.

Rightly Classified. When one was requested to briefly say why He classified things which he wanted to buy.

He gave in a moment this pointed reply: "Bottles and rags! Bottles and rags! Where you find bottles, you always find rags."

And when with discernment we calmly look round: "Bottles and rags! Bottles and rags! Where you find bottles, you always find rags."

For liquor so injures the nerves and the brain, And weakens the ones whom its fetters enchain. That soon to all minds the connection is plain: "Bottles and rags! Bottles and rags! Where you find bottles, you always find rags."

And wisdom most surely instructs us to-day: To banish the bar-room and liquor away: Because where they flourish the people must stray. "Bottles and rags! Bottles and rags! Where you find bottles, you always find rags."

—Watson, Grantchester, Ont., 1909.

The Early Formation of the Drinking Habit.

The importance of the early education of children and youth to habits of sobriety was shown by a study of 275 alcoholic cases in Bellevue Hospital reported in the Bellevue Medical and Surgical Report by Dr. Alexander Lambert.

Of 259 instances where the age of beginning to drink was known, 4 began before 6 years of age; 13 between 6 and 12 years; 60 between 12 and 16; 102 between 16 and 21; 71 between 21 and 30; and 8 only after 30 years of age. Thus nearly 7 per cent. began before 12 years of age, or the seventh school year; 30 per cent. began before the age of 16, and over two-thirds—i. e., 68 per cent.—began before 21 years of age. If these statistics are representative of general conditions, they indicate clearly that preventive temperance work to be effective must be begun at an early age and carried on thoroughly through childhood and youth. The results of inquiring into the habit of drinking in indicating lines along which preventive work should be done. False social ideas led to drinking for the sake of sociability in 53 per cent. of the cases; a desire to dull the sense of misery, as recommended by Professor Munsterberg, in 12 per cent.; the use of alcohol as medicine in 9 per cent.; parental example or influence in 5 per cent.

Most of the alcoholics, Dr. Lambert finds, drink for the narcotic effect, either to obtain the feeling of well-being, or to escape the dreary environment, or to seek oblivion, and like all narcotics, alcohol brings a craving for more. The training of children and youth to assist sobriety must, therefore, definitely teach the dangers in alcoholic drinks due to their narcotic, must emphasize the value of abundant health based upon intelligent observance of hygienic laws, must stimulate courage and self-control in meeting temptation, and must fill life with resources so that youth will not be dependent upon low types of social life for enjoyment. The complementary external conditions imply removal of temptations to drink from the way of young people, the securing of healthful homes and public environment, and the providing of opportunities for innocent recreation and fellowship.

One of the Saddest Stories. The startling robbery of a Highland Park bank recently, and the suicide of the youth to avoid capture, has revealed one of the saddest stories of the drink curse in recent history. The young man was Lamar Harris, scion of one of the most prominent families of California, and a drink had transformed him from one of the most brilliant and promising young men of the Pacific Coast into a reckless criminal and libertine. In a statement made to the Associated Press, October 15th, his mother, Mrs. Will A. Harris, said: "The startling fact of all the evidence and what are apparently positive proofs, the family is forced to relinquish all hopes that it is other than my unfortunate son who committed suicide in Chicago. Harris was a graduate of the University of Mississippi. Returning here several years ago, he became associated with the law firm of his father, Will A. Harris. The young man built up a practice that yielded an income of \$15,000. I consider that Lamar died in reality long before he ran away from this city, and that he was a mere shell of my boy and what was once a brilliant, noble, many man. Of the terrible vicissitudes that alcohol has won over mankind, this is perhaps the most pitiful and awful of them all."

Alcohol is Feared. The oculist, the aurist, the throat and nose specialist, and the physician who treats mental and nervous cases, inquire with great minuteness as to how far alcohol has been used by the patient. The same facts are sought for, and studied by the obstetrician and the student of children's diseases.

Temperance Notes. The medical side of the alcoholic problem becomes prominent in the statistical studies of insanity and mental diseases. The most reliable authorities indicate that insanity is the direct result of alcohol in from fifteen to forty per cent. of all cases. In pauperism and idleness fully fifty per cent. are traceable to the degeneration due to spirit drinking. It is asserted that epilepsy thirty per cent. is asserted to be the lowest figure of the number of cases due directly to alcohol.

It is a fact that fifty-five per cent. of the 149,000 persons confined in prisons in this country were committed for crimes perpetrated under the influence of spirit.

Churches that have long discussed, yes, even quarreled and divided over, the Communion wine, have now agreed to banish intoxicating wine from the Lord's table, and replace it by unfermented wine.

Ministers and church officers who, if not opposed to the temperance cause, never did or said anything in advocacy of total abstinence, now urge their churches to sign the pledge as a safe example to the new converts.



ROYAL HELPER

Helped for the QUIET HOUR

JONATHAN.

The overgrown prince in Israel Was ever David's royal peer; Might he have ruled his people well, And built a nation's capital?

Might he, their stainless knight, and true, Have lived to wear the sackcloth, too?—Bertha Cooper Fraser, in Sunday-School Times.

"Taste and See." We may prove a machine by trying it. Will the watch keep time? Will the locomotive travel on the track by its own energy and draw a train of iron and steel? Will the telegraph deliver my message a thousand miles away and bring me a reply in a few moments? These things are open to trial. One may prove them for himself.

We may prove a science. Take astronomy. Will it do what it is intended for? Try it. Make a calculation of an eclipse to take place three years hence, according to the rules and tables of the book, and if the event verifies the prediction we know the astronomer is not a cheat.

One may prove a friend. He makes great professions of faithfulness, says, "Call upon me at any time for any service I can render, and you will find me ready. Trust me." Is he a genuine friend? Try him. If he will stand by you through evil report as well as good you need no indorsement from the professions of faithfulness.

Will God submit His love, His truth, His grace to practical tests? This is one beauty of the religion of the Bible. The Lord of the whole earth has sent out His challenge, "Prove Me."

We may prove the existence of God. Let us not claim too much for our religion. We shall gain nothing by making statements which are not warranted. But we are safe in saying that anyone who will, may prove that there is a God. Some say there is no God. Others believe that the only way to know the existence of such a Being are about equal. Others still insist that this is a subject about which no one knows and no one can know anything. Many tell us that the Bible assumes the existence of God without trying to prove it, and we must do the same. Is this true?

If you ask for a mathematical demonstration or a scientific demonstration which will satisfy the intellect, we confess that it is impossible. If you insist that this proposition must be proved by philosophical reasoning, we confess that every thinking mind, we acknowledge that it cannot be done.

But there is in every soul a religious feeling, or instinct, or capacity, or hunger, which reaches out after God as eagerly and peremptorily as the hunger of the body demands bread. That insatiable hunger of the body finds something without answering to this inner craving, so surely does the soul find God and satisfaction. There is something in us akin to God that demands communion with Him, and enjoys it. He alone can satisfy it.

We are told of one who felt his need of God, but did not believe in Him. In the distress and hunger of his soul he fell on his knees and said, "O God, if there be a God, manifest Thyself to me. That feeble grasp of truth to hold on the body, and was satisfied. That insatiable hunger cried out after God in the dark, and found Him.

Who has never felt this craving? Who that felt it ever tried to find God and failed? Who that has found God in this way has any doubt? He who is satisfied with the friendship of God, many say they believe there is a God, but is He friendly? They doubt. Everyone feels the need of a friend, a powerful friend, a wise friend, a safe friend, who will not mock those who trust Him with flatness of heart. That insatiable hunger, who will never leave them nor forsake them. The Bible tells us that God is just such a friend.

But will He prove a friend indeed? He will, the very friend you need.

Someone says, "If I could believe that I should be perfectly happy, for then I should trust and not be afraid." You may be certain of it. You may prove it. Trust Him. Give Him your burdens. Call upon Him in the day of trouble. We all have trouble, but we usually try everything else we can think of before we try the Lord. Try Him. If He should fail you, it would be the first case on record.

So you may prove His salvation. You may prove that He will dwell in the heart of a mortal. You may prove that He will answer prayer.

One's own experience is worth more to him than all the books on religion that ever were written. We must not ignore the testimony of others. We must not undervalue the Bible and great religious books. Read them. They are full of light. But above all, try your own religious experiments. Your personal experience will prove to you the spiritual good of the Kingdom of God. Answering to this longing there is an invisible spiritual universe all about us waiting to afford us the blessing we are needing. Prove God and His Kingdom.—Christian Advocate.

Love. Love lasts, it endureth and never faileth. Prophecies fail in that they are fulfilled. Tongues cease, but the words of love spoken never die.

Purpose of Education. The design of education is to so augment the powers of the mind as to make men and women wise, strong and useful.

The Fight of Faith. Fight the good fight of faith; there is nothing like it.

It has been supposed that the ancients had some method of hardening bronze tools, the secret of which had been lost. Professor Gowland, of the British Institute of Metals, says that the ancient bronzes were very impure, so that their hardness could not have been due, as sometimes assumed, to their exceptional purity. On the other hand, inasmuch as modern bronzes by careful hammering can be made as hard as the ancient ones, the legend of a lost art in bronze hardening seems to be exploded.

CHRISTIAN ENDEAVOR NOTES

APRIL THIRD

Topic—Christ Our Teacher. John 12: 44-50. (Consecration Meeting.) A lesson on the kingdom. Matt. 5: 1-11.

On righteousness. Matt. 5: 20-30. On prayer. Matt. 6: 5-15. On fear-thought. Matt. 6: 25-34. On service. John 13: 1-17. On obedience. John 14: 15-24. We are to believe Christ because what He says is true; but if we cannot understand how it is true, we are to believe it anyway, because He who is the Truth has said it (v. 44).

Better in Christ gives understanding of what He says, just as the opening of certain doors automatically turns on the light in rooms otherwise dark (v. 46).

Every word of Christ's is a judge on a bench, and that bench is the throne of the universe (v. 48). Christ's words are life because He who is the Life is also the Word. If we receive them, they become our life (v. 50).

Suggestions. Christ is your teacher not if you enter His class merely, but if in your turn you become a teacher. In Christ's school no lesson is learned until it is lived. No other school is so practical.

There is progressive scholarship in Christ's school. Every lesson is learned before the next can be learned, or even is given out.

The more we teach others of what Christ teaches us, the more He can teach us.

Illustrations. There are grades in Christ's school as in other schools; only, each scholar is advanced by himself, and as fast as his progress warrants.

The commencement degree in Christ's school is His "Well done, thou good and faithful servant!"

Scholars in other schools must graduate before they can get positions; the scholars in Christ's school must go to work or they cannot graduate.

There are many examinations in the school of Christ—pain, loneliness, difficulty, failure, slander, neglect, poverty.

EPWORTH LEAGUE LESSONS

SUNDAY, APRIL 3

The Sabbath Rest and the Week-Day Toil—Mark 2: 23-28; Luke 23: 56.

Mark 2: 23-28. This act was expressly permitted (Deut. 32: 25), but in the eyes of the critical Pharisees the disciples were guilty on two serious counts—they "plucked" the corn, which was "reaping," and they "rubbed" it in their hands, which was "grinding." This was work not permissible on the Sabbath day. The Pharisees were strong on technicalities, but weak on spiritualities. They were anxious that man should save the Sabbath; Jesus would have the Sabbath save the man. The Pharisees stood for the salvation of the law; Jesus stood for the salvation of life. He allowed nothing to hinder that purpose.

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Good Things to Eat

AND HOW TO PREPARE THEM

Apple Meringue Pie. Stew and sweeten juicy apples for piling and coring them, the mash smooth and season with lemon meringue or cinnamon; cover a pie plate with puff paste, fill with stewed apples and bake until done, then spread on a thick meringue made by whipping to a stiff froth the whites of three eggs and a tablespoonful of sugar and flavoring with lemon extract. This is enough meringue for two pies. Each pie should be covered to the depth of three-quarters of an inch, and the meringue should be stiff that it will stand alone; set the coated pie back in the oven for five minutes or two until the egg takes delicate brown tinting. Eat with cold.—Mrs. F. B. Fling, in the Boston Post.

Fricassee of Chicken. Cut into joints a fine fat chicken season with salt and pepper mixture. Put in a deep iron saucepan a spoonful of lard, and when boiling hot put in the chicken and fry to a light brown. Remove chicken and add a stiff heaping tablespoon of flour. Stir constantly, and when a light brown add an onion previously chopped very fine. Brown carefully, and then add a tablespoon of minced parsley, one-half clove of garlic minced, a crushed bay leaf. If tomato is used, add chopped fine at this time. Return the chicken, and let all stew together for ten minutes, adding a teaspoonful of butter if desired. Now add a pint and a half of hot water and let simmer for an hour or until chicken is tender. Serve with rice.—Washington Herald.

Cranberry Dumplings. One cup cranberries, one-half cup sugar, one-half cup water. Cook quickly and mash until berries are broken. Prepare biscuit dough as two cups flour, one spoonful of butter, one teaspoonful baking powder, rubbed together. Moisten with sweet milk until like regular biscuit. Shape with fingers or roll on board to about one-half inch thickness. Roll, cut out with biscuit cutter. Butter deep pudding dish, place the circles in, spreading the tops with butter. Put a spoonful of the cranberry sauce on each and another biscuit on top of that. Pour the rest of the berries over all and bake in medium oven until done. Serve with the following sauce:

One cup sugar, one tablespoonful butter creamed together, one egg yolk added. After thoroughly mixed, add one cup hot milk and pinch of nutmeg white of egg, well beaten, stirred in last.—Boston Post.

Dried Sweet Corn. Campers and hunters are given preference to dried corn over the canned, because it is so light and easily carried. A Maine girl last year earned over \$200 by husking and drying unripe sweet corn from her father's field, and curing it for winter use, after the methods practiced by the early Dutch settlers. A party of hunters from New York City found this corn so satisfactory in its saving of bulk and weight that other hunters this year are on the lookout for similar home-cured products. Corn for this purpose should be sweet and tender. Boll in the ear, then, with sharp knife, cut the kernels from the cob, removing as little of the husk as possible. Spread this shelled corn on platters or screens, protect with mosquito netting from the predatory fly and dry in either the sun or above the family cook stove, or in the oven. Stir often during the drying. When thoroughly dry, pack in stout paper bags and hang in a perfectly dry place. When ready to use soak a portion over night in cold water, the heat and season for the table.—Washington Star.

Household Hints

Dried beans of all kinds are much better when they are cooked in a double boiler.

To give the house a pleasant odor take some live coals and sprinkle ground cinnamon on them.

The boy or girl who has a poor complexion should cultivate a taste for figs, prunes, greens, oranges, lemons and other fruits